THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"If happiness consists in virtuous energies, the greatest human happiness must consist in the exercise of the greatest virtue in man; which must be the virtue or perfection of his best part: whether this be intellect or whatever principle it be, that is destined to command and bear sway."—ARISTOTLE.

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CONVENTION OF CONFERENCE PRESIDENTS.

ON Tuesday and Wednesday, September 6th and 7th, a convention of Conference Presidents of the British Mission, was held at 88 Clarendon Road, Chorlton-on-Medlock, Manchester. There were present: President Rudger Clawson, of the European Mission; Conference Presidents Thomas F. Greenwood, of Birmingham; John F. Snedaker, of Bristol; Thomas E. King, of Hull; William W. Osborn, of Irish conference; Ernest S. Horsley, of Leeds; Richard W. Young, Jr., of Liverpool; Walter P. Monson, of London; Charles W. Porter, of Manchester; Joseph W. Clark, of Newcastle; Fletcher B. Hammond, of Norwich; Daniel W. Grover, of Nottingham; Samuel Cottam, of Sheffield; and Lorenzo S. Burt, of the Scottish conference; also D. Ray Shurtliff, mission secretary, and S. Norman Lee, associate editor of the *Millennial Star*.

The purpose of the gathering was to consider and discuss ways and means towards systematizing the work of the Mission and adopting the best in all methods now in use in missionary work. A spirit of intense interest was manifested from the very beginning, and during the eighteen hours that the sessions continued in the two days, there was not even a hint of flagging. Every man in attendance felt the spirit of the occasion, and no moment of time was wasted. In point of importance, the meeting ranked in the forefront of the best and most profitable gatherings ever held in this mission.

The first session began at ten o'clock a.m., Tuesday, by singing, "Come all ye sons of God." Prayer was offered by President Charles

W. Porter. Singing, "Redeemer of Israel." Elder S. Norman Lee was asked to act as secretary of the convention.

President Rudger Clawson stated that the meeting was called for the purpose of facilitating his getting acquainted, and for the purposes set forth in the following extract from the letter appointing the meetings: "The purpose of the conference is to give opportunity for exchange of ideas and to discuss the best methods for prosecuting missionary work in the British Mission; and incidentally to fellowship together and to become better and more intimately acquainted in our relationship, as leading men, to the Lord's work in this part of His vineyard." A number of subjects were appointed to various ones to be treated and afterwards discussed. These will be noticed in the order in which they received attention.

In continuing, President Clawson spoke pleasantly of the Nottingham semi-annual conference which he had just attended. "All these conferences are designed to create new interest among the elders and saints and to infuse new life into the work. And so, in this conference which we are now holding, if we come with the single purpose in our hearts of furthering the work of the Lord, He will surely bless us. You brethren have my fullest confidence, love and faith and prayers always, and I intend to support and sustain you to my utmost. I hope you will sustain me and that we may be one in all things affecting the saving of these precious souls everywhere around us." The President illustrated some sad results of disunion in a certain stake presidency, adding: "This body of men here to-day is a mighty force for good. If we are united we are invincible. We have the priceless powers of the Priesthood of God, without which all preaching and exhortation is valueless in bringing salvation. We have no need to worry as to the future if we do our part. Exercise the proper faith, and worry will depart. Faith and worry don't go together; the one counteracts the other. Faith is an antidote for worry." In concluding, the President spoke of the effect of encouraging words. He said, "We are all susceptible to the kind word spoken in approval. Let us speak it to each other, and to those laboring with us and under our direction. It will lighten burdens and brighten prospects."

President Fletcher B. Hammond of Norwich conference, was the first speaker on the subjects assigned. His topic was "Tracting." Elder Hammond thought that versatility was needed in successful tracting; the ability to work without following the stereotyped methods of simply approaching a door and saying, "I have a gospel tract here which I should like to have you read." "This," he said, "grows tiresome and often fails to bring good results. We should go to each house with well concentrated thoughts of our errand, and breathe in each individual case a fervent prayer to Him in whose service we labor, that He will direct us aright.

Always keep a prayer in your heart and God will know it and answer it." Diverging slightly from his subject, Elder Hammond said he thought, in visiting members of the Church, we should always try to have elevating gospel conversations. "Even though we do speak of other things, don't let this part of our duty be neglected." In connection with the matter of tracting, the speaker said he had found that a number of small towns and villages in his conference had been passed by. This might have been because they were not large enough to be kept account of, since it was not perfectly known to him and his associates just where the dividing line is between the Norwich and adjoining conferences. "There is little trespassing, however, for we have only seen two elders of another conference in territory that is not well defined by the boundaries. We are keeping an account of the tracts we distribute and the territory covered. We have a custom of lending books to people whom we find favorable in our tracting during the daytime. We give them a certain number of days in which to read the books, and then go evenings and fetch them while the men folks are at home. In that way we have met a number of men whom it would have been impossible to find in the daytime, since they are at their work."

In the discussion that followed, the facts were brought out that in nearly every conference some practical method was followed of keeping records of tracting done; of friends and investigators met in tracting, and histories of each elder with the work he does in each conference; but these things were not uniform. In the London conference, the rule had been adopted of furnishing each elder with a report of the work done by himself and every other elder in the conference. This gave all an opportunity of knowing what each elder was doing and had the effect, in many cases, of stimulating effort. Elder D. Ray Shurtliff explained that forms had been prepared and printed for this purpose, and that most of the conferences had now been supplied with them, which would ensure uniformity in future in this one item, at least. It was agreed that maps showing the boundary lines of conferences should be sent to each conference president, so that the confines of his jurisdiction might be perfectly known in every instance. It was decided to have each conference report to the Liverpool office what sort of record they were keeping of districts tracted, and of the history of elders, sending a sample in each case, when the best would be selected from each and a uniform system developed for future use.

President Richard W. Young, Jr., of the Liverpool conference, read an excellent paper on the subject of "Outdoor Meetings." His experience in this phase of the mission work had taught him that no better way could be found of reaching the people with a testimony of the gospel. He explained that in going from door to door with tracts it is difficult to find the men at home, but on the

streets the listeners are mostly men. It is frequently the case that people who are really desirous of hearing our message, will not come to our halls because of our unpopularity, but they will listen on the streets, which seem less private. It is less offensive to the religiously-proper person to see a friend stand on the street a few minutes and listen to a speaker than it is to see him enter one of our halls. Some of the elders of the Liverpool conference take every opportunity to preach on the streets, and invariably they speak favorably of this means of reaching the people. In the matter of discussions arising on the streets, we refuse to engage agitators, but in some towns it has been found to be productive of good. That is a matter in which discretion plays a prominent part, and the elders have to exercise judgment. However, the rule is to avoid disputation on the streets. Our peaceable inclinations are appreciated by the law-abiding and decent population. At Southport, however, it has become such an established custom to hold discussions that if we were to refuse, it is doubtful that we would get a hearing at all. But, in that city, unlike so many others, we are assured fair treatment and a respectable hearing.

The discussion on this subject was intensely interesting. There was absolute unanimity voiced in favor of street work, and scarcely a dissenting opinion as to the wisdom of refusing to engage in noisy altercations either during or after meetings. It is not a difficult matter to determine who wishes information and to discriminate between him and the fellow who only desires to stir up strife. Some elders have found it feasible to get real enquirers off to one side for a quiet conversation, or to get them to go to the lodge. In fact, the custom is almost universal to announce before the close of meetings, that persons desiring further light, or wishing to engage in discussion will be welcomed at the elders' lodge or at the meeting places of the saints. The fact was made clear that in all the conferences there were elders who had a strong aversion to getting out on the streets to preach, and others who rather took a fancy to it. Those of the latter disposition came in for a good deal of praise by the conference presidents.

The discussion was at its height when one o'clock arrived, and adjournment was taken until after dinner. In closing, the Doxology was sung. Benediction by President Thomas E. King.

The afternoon session began at two o'clock, with singing, "O, say, what is Truth?" Prayer by President Samuel Cottam. Singing, "Earth with her ten thousand flowers."

The discussion of "Outdoor Meetings" continued. The question was raised as to what topics ought to be preached in these meetings. Concensus of opinion, and in fact, the counsel of President Clawson, was that the foundation principles of the gospel were the proper subjects. These might be adapted to interest listeners

according to the temperaments encountered in different localities. For instance, in Socialistic communities they could be admirably advanced in connection with that question. There was a harmony of feeling that all preaching should be of a positive rather than negative character, a presentation of our doctrines rather than a detraction of the doctrines of others. This discussion brought up the question of dealing with those characters who make it their business to villify the elders. When charges of a bad character are made against the Church, it would be difficult to refute them because of the extensive scope an investigation would require, but where an elder is personally assaulted with obscene and abusive language there ought to be some redress in the courts. The opinion was expressed that it would be a good thing to make an example of the "lewd fellows of the baser sort," but, on the other hand, it would be bad to bring a case before an unfriendly or unprincipled judge, and have it fail. A good deal of discretion would be necessary in such cases. As to the privilege of speaking on the streets, this is denied us in some places, and allowed to others. The general and unanimous feeling was that we should contend for our rights, equal rights with all other denominations, but we could not consistently expect to be accorded privileges that others do not enjoy.

President John F. Snedaker read an excellent paper on the subject of "Priesthood Meetings." He was heartily in favor of monthly Priesthood meetings of the conference. In localities where a number of elders can congregate without great inconvenience, he thought a weekly meeting would be productive of untold good. Where the elders enter into the spirit of these meetings they always return to their fields of labor invigorated spiritually and mentally. He said the subject matter of these meetings was usually the giving of reports, discussion of the best methods of reaching the people with the gospel message, exchanging ideas and experiences in the work. These meetings were partly of a business character. Accounts with the office were settled and plans made for the ensuing month's work.

In the discussion that followed, it appeared that the monthly Priesthood meeting was an established institution of long standing, but except in the essentials like making reports and bearing testimonies, the character of program carried out was as various, almost, as the number of conferences. Some had each elder in turn read his report and speak as he desired, some exhortation by the presiding officer, a talk of plans for the succeeding month. Others had the elders hand in their reports to the clerk, or president, without reading them there. Then the clerk would compile them and furnish every elder with a copy. In some conferences, only two or three of the best and as many of the poorest reports were read, without mentioning any names. This was done by the clerk. Some conferences had adopted the plan of assigning two or

three elders to read papers on subjects which in his estimation they were best fitted by study and experience to treat, and these papers were then discussed much as questions are discussed here to-day. In still other conferences, an entertaining feature had been introduced, comprehending a song or two, or recitation or musical selection. Two or three conferences had adopted the custom of requiring elders to make settlement of accounts on the day of meeting. In the London and Liverpool conferences, the method of sending bills about a week or ten days ahead, had been found to work well. This gives the elder a chance to provide means for settlement on Priesthood meeting day. The question of program was not settled except as to the item of reporting. It was agreed that henceforth copies of the monthly reports should be sent to each elder, thus obviating the necessity of taking time to read them in Priesthood meetings. A form of financial report, also, was agreed upon, that in use in the Leeds conference, with a minor modification.

The evening session commenced at seven p.m. Singing. "An Angel from on High." Prayer by President Walter P. Monson. Singing. "Come, let us anew."

President William W. Osborn of the Irish conference read a paper on "How to Develop New Men in the Field." There were many interesting and profitable details mentioned and urged, but owing to the fact that it concerns in a personal way the young elders, who might recognize some of the circumstances mentioned, we shall reproduce simply the gist of the paper with the discussion. President Osborn thought it should be made a fast rule to meet new men at the railway station when they arrive in their field. They are then usually lonely and quite susceptible to welcome, or indifference. When one is far away from home, among strangers, indifferent attention may easily be construed to mean coldness or unwelcome. A young man likes to feel that he fills a want in the mission field. Unless he is made to understand that he is needed, he may conclude that he has got into the wrong pew, and in some cases he never gets over the feeling. By all means give him a companion of devotional and sturdy character to begin with. This is among the most important points to be considered. It helps to set the standard of his spirituality for the whole mission. Those who have been workers at home usually get their bearings in a short time, but those who haven't are not so fortunate. Let the young elder understand that no one else can fill his place quite as well as he can for the time required. And this is true, too, for God has called him to that position and it is his to fill. Presidents should try to learn all about the men under their charge, their talents, dispositions, financial condition, etc., so as to place him where he can work to best advantage. "It is my opinion that no place in missionary work develops the young elder like street preaching does. There he is

compelled to think and act amidst confusion and learn to make a fitting argument in defense of his faith. It helps him to be humble and prayerful. Always keep the elder close to his work. He cannot develop if he is running about visiting. Teach him always to get the Spirit of the Lord by humble, earnest prayer, and to keep it by living a righteous life. No matter how well educated a man may be, his work will not bear good fruit unless he has the Holy Spirit to be with him. I think a good part of the equipment of every elder is a copy of Nelson's 'Preaching and Public Speaking.'"

The discussion on this subject was full of interest and displayed the love of the presidents for the elders in their fields. It appeared as the undivided opinion that an elder who cannot keep the Word of Wisdom doesn't do as well as a man of equal ability who does observe this law. Some of the presidents had found it worth while to keep up a correspondence with each elder, asking him to write often. In this way, it was possible to keep in touch with the elder's feelings and disposition. With one accord those present decried the practice which has in some instances prevailed, of "initiating" the new elder. He should be made to feel at home and free rather than humiliated. It seemed to be the general opinion that presidents should be notified from Liverpool of the exact time of departure of missionaries for their various fields so that they could be properly welcomed. It was agreed that henceforth this should be followed up carefully.

President Clawson, in reviewing the discussion, said, "You brethren have occupied places in close proximity to the work and are in position to speak intelligently on the matter. It is well to know your subject, the new elder; to have heart to heart talks with him and find out all about him, his family, friends, habits, testimony and faith. Don't play tricks on the elders, they are worthy of your care and serious concern."

(To be continued.)

WORK.

By the sweat of thy brow shall thy bread be earned,
A curse that into a blessing turned
Ere it was spoken by lips Divine,
A gift supernal, a gift sublime!

The bread that is earned by labor is sweet;
'Tis they with nothing to do whose feet
Are ever wending the downward way,
Who quarrel with fate each hour, each day.

Then work, just work, 'tis a glorious thing
To work and smile, to smile and sing,
And thank the One whose will is best,
For work, the blessing which bringeth rest.

Waterloo, Utah. GRACE INGLES FROST, in *Improvement Era.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 15, 1910.

FAITH—ONE APPLICATION.

FAITH is the foundation stone, so to speak, of the gospel of Jesus Christ. Paul, the apostle, gives a definition of faith that impresses one at first thought as being obscure and not easily understood, but which, nevertheless, is broad and comprehensive and beautiful in its application. He says, "Faith is the substance of things hoped for, the evidence of things not seen," etc. (Heb. 11: 1.)

Let us make the application. Take, for example, the glorious "Being" whom we designate as God, the Being whom we seek, whom we worship, whom we desire to reach that we may dwell with Him eternally. Truly, He is the substance or Being of that which is hoped for; but the question is asked, Have you seen Him, and, if not, what evidence is there of His existence? Everything in the world around us and above us testifies that there is a God. It would be difficult to believe that the mighty orb of day which furnishes heat and light to earth's inhabitants, or the resplendent moon, mistress of the night, or the stars in the firmament which move along the line of their orbits with such exact and perfect precision; that all these wonders of the heavens came into being by chance. And so, also, it would be difficult to believe that the earth, our dwelling place, with its mountains and valleys and streams of living waters, its trees and flowers and its infinite variety of animal and vegetable life, came into existence of its own accord.

A prominent religious writer gives a strong and convincing illustration to prove the existence of Deity by showing that there is no such thing as chance, but that behind every object, animate or inanimate, which has form and substance, there is a power that exercises the creative act; or, in other words, behind every design there is a designer, and behind every plan is a mind that planned.

He takes a watch for an example—Thus: An infidel in passing through a field, discovered a peculiar object lying in his path, the like of which he had never seen before. He picked it up and found by close examination that it was a little piece of mechanism, marvelous in construction, with a variety of pins and wheels and springs arranged and combined with such consummate skill that,

when set in motion, the time of day by the hour and minute and second was indicated. While the intricate mechanism itself commanded his admiration, he saw at a glance that the real purpose sought to be accomplished by this wonderful piece of workmanship was the marking of time.

He carried it home and showed it to a friend, who, greatly admiring it, said, "Of course you will agree with me, that this curious piece of mechanism was not created or made, but simply came into the field by chance."

"No," replied the infidel, who had ever doggedly maintained that there is no God, no Creator, "an intelligent mind conceived it and a skilled hand fashioned it."

There is undoubtedly a great creative power, or force, behind these mighty wonders of the heavens and the earth that are daily visible to the human eye, and that power is God.

The Scriptures furnish abundant evidence of His existence. In the beginning, we are told in Genesis, God created the heavens and the earth. And again, God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1: 26, 27.)

Paul, in speaking of Jesus, said: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds: who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1: 1-3.)

From these passages we learn of the existence of God, and that man was made in His image—hence He is a personal Being. He is indeed, then, the substance or personage of that which is hoped for, the evidence of that which is not seen.

Again, for example, take the future abode of the righteous, which is termed heaven. Surely, heaven is the substance of that which is hoped for by every sincere, earnest Christian.

But, asks the doubter, is there a heaven, and, if so, what evidence have we of its existence? One might well reply, if there be a God then there is a heaven, for His dwelling place would be heaven.

Jesus said to His disciples upon one occasion, "Let not your heart be troubled: ye believe in God, believe also in Me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto

myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." (John 14:1-4.)

The mansions in our Father's house here referred to clearly signify that there is a heaven, and is it not then the substance of that which is hoped for, the evidence of that which is not seen?

Numerous examples and scripture might be given to further show the beauty and force of Paul's definition of faith, but we have not the space for this purpose in to-day's issue of the *Star*.

Faith is a sublime doctrine of the gospel of Christ, and is worthy of the deepest and most profound contemplation.

MINUTES OF BIRMINGHAM CONFERENCE.

THE semi-annual Birmingham conference convened in the Handsworth Assembly Rooms, Wretham Road, Birmingham, September 11th, 1910. President Rudger Clawson of the European mission, Elder Edgar B. Lindsay of the Liverpool conference, President Thomas F. Greenwood of Birmingham conference and thirty traveling elders were present.

There were one hundred and seventy-five persons in attendance at the morning service. After the opening exercises, Brothers Frederick Pickering and Christopher Turner administered the sacrament.

President Greenwood welcomed the saints and friends and was gratified to see so many present. "The spirit of the Lord is with us to-day," he said, "and an apostle of the Church is here to advise and encourage us."

The general and local authorities of the Church were presented and unanimously sustained. The statistical and labor reports for the past six months were read and accepted.

Elder W. L. Parry said he was thankful for the privilege of returning to his native land, to seek out relatives and friends and preach to them the gospel. Spoke of his love and respect for those whom he had met during his labors.

Elder Robert W. Brown rejoiced in the great blessing of coming upon the earth in this day and generation. That he had been reared in the atmosphere of the gospel and thought worthy to come into the world and preach the truth. The differences of opinion among the people of the world were spoken of, and the beautiful order in the Church of Jesus Christ was cited in contrast. "There is one Lord, one faith, one baptism."

Professor Jones, assisted by the Blackheath choir, then sang the anthem, "How lovely is Zion."

Elder Alma Buttcane spoke of the splendid rendition of the anthem which had just been given, said it seemed to fulfil the prophecy of old which said that melody should fill the air. Thanked his Heavenly Father for the restoration of the gospel

and for the great privilege of preaching the same. Things will be made known unto man as fast as his advancement in research will permit him to comprehend them.

President Rudger Clawson spoke of the testimonies borne by the young elders who had preceded him. "How wonderful that in so short a time they should grow from timid, fearful, young men to strong and powerful advocates of the gospel, speaking with authority and power. By pure living, prayer and humility they have been able to call down the Spirit of the Lord. What a difference between these men of God who speak by inspiration of the Spirit and feed the people, and those who speak not by the power of the Spirit, but by their own ability. What the world needs to-day is revelation; not the revelation that was enjoyed by the olden prophets so much as the revelation of to-day." Things upon earth are typical of things in heaven. If we have a Heavenly Father we must have a Heavenly Mother. "Children are a heritage of the Lord; blessed is he who has a quiver full." Spoke of the alleged closing of communication between the Father and His children. "How unreasonable to think of such a condition. How could the children know the things to do under changed conditions? Pray simply; use no high-sounding phrases. * * * The Bible was not compiled in its present form when the book of Revelation was written, hence the admonition found in Revelation 22: 18, 19, can not be applied to the Bible, as the revealed word of God."

After singing, the benediction was offered by Elder William Woolford.

The room was comfortably filled when the afternoon session began. Elder David Hyden offered prayer.

Elder Joseph E. Spendlove spoke of his boyhood experience in this branch, and of how he obtained a testimony of the truth of the gospel. His heart was filled with gratitude to God for the blessing of coming to the nations as His ambassador. With all its trials and difficulties it had proved the means of making his testimony firm and solid. Spoke of the inspiration and strength to be gained from the Bible and the Book of Mormon. "We cannot please the world and God at the same time, so when the world persecutes and hates us we must be pleasing the Lord."

Elder D. G. Selman was sensible of the blessing of being present with the saints. His experience had broadened his views, and he felt to grieve for the people of the world who were being misled by those who were endeavoring to guide them. Spoke of the method by which Jesus Christ chose His disciples and the manner of men they were. The power of the Melchisedek Priesthood is upon the earth. It has been restored for the purpose of administering unto the spiritual wants of the children of God. With the priesthood had come the same officers, the same harmony and order as they had in the olden days.

Elder F. T. Griffin said he was blessed to be present with so

many who had been gathered out from the cities of England, preaching the truth by example and by precept. Spoke of the wonderful order in the Church organization, the whole making one grand body, in which each depends upon the other for completeness.

Sister John H. Makin sang, "The Better Land."

President Clawson said he knew the words which he had heard, were sincere; he could feel it. "These men are men of God. Their lives are before you, you know them, their lives are pure and as an open book." Spoke of the unpopularity of the people called "Mormons"; they are called this in reproach. Mormon was a good and wise man; in addition to this he was a prophet of God. Assisted in writing the history now called by his name. Why should we not have a Book of Mormon? It is a history of God's people on the western hemisphere. Why not Mormon's book as well as Matthew's or Mark's or John's? People speak against believers in the Book of Mormon, not that they know anything against them, but they have heard some very bad things and they are going to believe them. "They say," is the only foundation for their hatred. The Bible teaches why they are hated, because they teach the truth as did the Savior and His disciples and the saints in early days, and so are they persecuted. They revile us because we teach the gospel of Christ. Spoke of the teachings of the Church and our willingness to accept the Bible and stand by the teachings set forth therein. Spoke of the persecutions heaped upon the saints, the killing of the elders, the imprisonment of the elders, recent occurrences on the Continent. The Savior said, "If they hate you they have hated me before you."

Singing, and benediction by Elder L. C. Kearl.

The house was full at the evening session. Elder Lorenzo Sargent offered the opening prayer. President Greenwood welcomed the saints and friends and thanked them for their presence.

Elder Elisha Peck, Jr., said he was blessed with the pleasure of meeting with the saints and friends. Described conditions surrounding himself while making preparations to come upon his mission. Spoke of the jests, the blessings, and the tears of the occasion. Described scenes in the life and administration of the Savior. His death and the scenes surrounding it. The condition of the saints in those days. The wonderful organizations in the Church. The resurrection and the wonderful incidents connected with this event. Spoke of the necessity of having a king in a kingdom, and that his power is delegated to his trusted servants to see that the laws and regulations of his kingdom are enforced.

President Greenwood said he might have no future opportunity to speak at a conference in this land. Then compared the conditions preceding the advent of the Savior, John the Baptist, and Paul, with those surrounding the advent of Joseph Smith,

and the fact that there was no announcement in either case before they appeared. Their names are not mentioned as individuals prior to their arrival upon the scene of action. Spoke of the losing of the gospel through the killing of the apostles. The despotic rule of idolaters forced the gospel from the earth. Described the advent of the Prophet Joseph Smith, and the marked opposition offered to the work inaugurated by him. Spoke of the solidity and stability of this work, and of its prosperity, its great and rapid growth.

Miss Lillie Roskrow gave an artistic rendering of "The Holy City."

President Clawson said: "I want to tell you something about the Lord and what kind of a Being He is. I want to be reinforced by His Spirit." Then spoke of the God of the Christian of to-day, and of the impossible task of describing Him. Challenged scientist or religionist to describe a nonentity, a nothing. God said, "Let us make man in our own image." Then we are in His image and He is in ours. Paul said He, the Savior, was in the express image of His Father. Then to look upon Him is equivalent to looking upon God. Spoke of repentance and the necessity of it. God has said we are sinners; if we say we have not sinned and have no need for repentance we make God a liar, for He has said we have sinned. If we confess our sins, the Lord is faithful and just to forgive us. The upright man, one who lives a pure life is more charitable than one who is steeped in sin, more merciful than the man who sins. Said there are two kinds of repentance, worldly and godly. Godly is to repent and forsake. Worldly is to repent and repeat. We cannot be saved in sin. Then related the story of Jonah and his commission to warn the people of Ninevah, of his endeavor to get away from the responsibility. God never yet destroyed a people without first warning them. Told of Jonah's warning to the people of Ninevah, of their repentance and of their forgiveness by the Lord. Told the story of the sinful woman and her accusers, and as the Savior said unto her "Repent and sin no more," so we say repent and sin no more—to the saints, to ourselves and to the world.

Closing prayer by Elder George F. Grover.

Saturday, September 10th, a splendid priesthood meeting was held in Sparkbrook Chapel. President Rudger Clawson of the European mission, President Thomas F. Greenwood and thirty traveling elders of the Birmingham conference were present. Reports were made by the elders, testimonies were borne and instructions were given by President Clawson. It was an occasion of prayerfulness, humility, and rejoicing.

J. M. YOUNG, Clerk of Conference.

HE who cannot bear humility cannot wear honor.

FROM THE MISSION FIELD.

Enjoyable Outing.—On Saturday, August 27th, 1910, some of the saints and friends of the Ipswich branch (Norwich conference), enjoyed themselves in an outing to the beautiful seaside town of Felixstowe. The weather was pleasant, and all experienced an enjoyable time.

First Public Baptism at Lincoln.—Elders Shaw and Greenwood, laboring in the Lincoln branch (Nottingham conference), write concerning a baptismal service held there in the river Witham. A number of people who were rowing on the river stopped long enough to witness the ceremony, and some were favorably impressed with what they saw. So far as the elders are able to learn, this is the first public baptismal service held in that locality.

Baptisms.—A baptismal service was held at the Feversham Street School Baths, Bradford (Leeds conference), on Saturday, September 3rd, 1910, at which fourteen candidates from the following branches were baptised by Elder Silas Hinckley and President Ernest S. Horsley: Bradford, 3; Batley, 3; Halifax, 3; Keighley, 1; Leeds, 2; Morley, 1; Pudsey, 1. Confirmation took place immediately after in the Westgate New Hall. About one hundred and seventy-five persons witnessed the ceremony.

Another soul was added to the fold at Grimsby (Hull conference) on Saturday, September 3rd, 1910, when Elder William H. B. Maughan performed the ordinance of baptism at the home of Brother James B. Watson.

A baptismal service was held at 40 Donegal Street, Belfast (Irish conference), on Saturday evening, September 3rd, 1910, at which five converts were added to the Church of Christ by baptism. Elder George M. Bybee, Jr., officiated. A number of saints and friends witnessed the ceremony.

A baptismal service was held September 9th, 1910, at the Montpelier Baths, Cheltenham (Bristol conference), when one more soul was initiated into the fold of Christ.

On Saturday, September 10th, 1910, six more souls were baptised into the fold of Christ, at a public service held at the Upper Witham Baths, on the River Witham, Lincoln (Nottingham conference). Some people who were rowing on the river were among the strangers present, and witnessed the baptism from their boats. Elders Matthew H. Shaw and William Greenwood officiated.

Elder H. J. Shepherd baptized two persons September 11th, at the Colchester Baths in Colchester (London conference). A baptismal service was held at "Deseret," High Road, South Tottenham (London conference), Sunday, September 11th, 1910, at which Elder J. H. Eccles, Jr., baptised one person.

On September 10th, 1910, at a baptismal service held at the

Gorbals Baths, Glasgow (Scottish conference), twelve persons were baptised, Elders Joseph P. Burt, James Brown and William A. Budge officiating. Confirmations took place at the baths. The service was well attended by saints and friends.

Another baptism was held at the West End Baths, Ipswich (Norwich conference), at which one more soul was added to the Church. The ordinance was performed by Elder John W. Watts.

Successful Socials.—There was a social held in the Rochdale branch (Manchester conference) on Saturday evening, August 27th, 1910. An excellent program of songs and recitations was rendered by saints and friends, and some games was indulged in. A good spirit prevailed, and an enjoyable time was had. Refreshments were served. A fair sum was realised, which will go to the expense of a new organ now in use.

Tuesday evening, August 30th, 1910, at 8 o'clock, a farewell social was held at Westgate New Hall, Bradford (Leeds conference), in honor of Elder Fred. C. Sanford, who is returning home to Zion, after rendering valuable service as branch president and conference chorister. An audience of one hundred and twenty people were present to do honor to the occasion and listened attentively to an excellent program. As a token of esteem and an expression of their well-wishes for the future, the saints and friends of Bradford presented Elder Sanford with a beautiful traveling rug and a useful toilet set.

The concert given by the Blackheath branch (Birmingham conference), in honor of Elder F. J. Adams on Monday evening, August 29th, 1910, was decidedly the best yet given by the branch. Professor Jones, of Old Hill, was greeted as usual by rounds of applause, and in fact the entire program was much appreciated. President Greenwood made the presentation speech, and was responded to in a very feeling manner by Elder Adams. Light refreshments were served after the program.

The Relief Society of the Kidderminster branch (Birmingham conference) gave a very successful concert Saturday evening, August 27th, 1910. An excellent program was rendered, and refreshments were served free to all present. Miss Millie Edwards rendered a beautiful solo, "Won't you buy my pretty flowers." Brother David McGilvray in a recitation entitled, "The Vagabond," portrayed the curse of drink, and the condition it brings upon all who participate in the same. All other parts rendered were done well. About eighty-five people were present, and all went away with a good word for our Relief Society.

On September 3rd, 1910, an excellent concert was given in Westgate New Hall, Bradford (Leeds conference), in behalf of the Sunday School and Mutual Improvement Association of the Bradford branch. The program represented some of the best talent of several branches in the conference, and the many saints and friends

present expressed themselves as well entertained by it. The net proceeds of £1 4s. was given to the organization for the purpose of buying books.

A very successful social was given under the auspices of the Mutual Improvement Association in the Temperance Hall, Hanley branch of the Birmingham conference, September 3rd, 1910. A very nice program was rendered, and some simple games were played. Light refreshments were served. There were sixty friends and saints present, and all report having had a very good time.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXIII. THE EPISTLES GENERAL OF PETER.

Text: I., II. Peter.

I. THE FIRST EPISTLE.

1. When written. (a) After Paul's Epistles. (b) Probably after Paul's martyrdom. (c) At any rate about 67 or 68 A.D.

2. Where written. (a) Probably Babylon on the Euphrates. (See Ch. 5: 13.)

(3.) To whom written. (a) "To the elect strangers of the dispersion." (Jewish Christains.) (b) Gentile Christians. Ch. 1: 14: 2. 9; 10: 3; 6: 4. 3.

4. Suggestive Helps. [*Baptism for the Dead.*] (a) Value of the Gospel. Ch. 1. (b) Restrain fleshly lusts. (c) Obey laws of the lands. Chap. II. (d) Duties of wives and husbands. Chap. III. (e) Mem. Chap. III, 10, 11. (f) Gospel to be preached to the dead. III: 18, 19, 20.

II. SECOND EPISTLE.

1. When written. (a) Probably one year later.

2. To whom written. (a) Same as first.

3. Suggestive helps. [Apostasy.] (a) How to get a testimony. I: 5, 6, 7, 8. (b) False teachers to arise. Chap. II. (c) Personal testimony of Christ. I: 16, 17, 18.

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